

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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"MORMONISM."—INTOLERANCE TOWARDS IT.

The "Mormons" and "Mormonism" seem to be the standard texts for a great many people, who, whenever they are at a loss for a subject, build homilies upon them, and indulge in a great amount of gratuitous abuse heaped upon a people of whom they know comparatively little, and treating of a subject of which they know still less! To believe most of these scribblers, there is no virtue, redeeming quality, commendable practice, or praiseworthy act to be found among the Latter-day Saints. They picture us as the foulest and most degraded of civilized communities, and our Territory as a pandemonium in which everything vile and wicked flourishes freely. So absurd are they, and so widely is their abuse disseminated, that all who come here having been at all previously influenced by such statements, are utterly astonished at that which they see and hear. They find us industrious and sober; they do not see the bedizened wretch who has been dragged down to infamy carrying on her unholy traffic in our streets; they look at our citizens and see they are like men and women else-

where; and if they were dropped down in our streets without knowing where they were, their cause of wonderment would be what city they had reached that was so well ordered, quiet, and peaceable.

But we are "Mormons," and there seems to be something in the very name to excite their bile. The Elders who have travelled through the nations, have found how freely and cordially nearly every one with whom they would converse, would agree with them while enunciating those principles by which we are led and governed, so long as they did not know it was a Latter-day Saint who was speaking. But as soon as that discovery was made, in most instances there was a marked and sudden change. The very name had an influence with them, and it either stirred up the worst of feelings within them, prompting to acts of malevolence, or it inclined them to seek after a knowledge of the truth.

There is a reason for this, deeper than can be found attending the influence of any sect or party, religious or political, on the earth. They differ

with each other and with all the rest continually, and there is no motive sufficiently powerful to bring about a combination of them all but one against that one. Yet, however much they are divided, and however much opposed to each other, they unite, as against a common enemy, all the world over, to oppose and abuse the Latter-day Saints.

This has been true from the day the Church was organized until the present hour. In every country where the Gospel has been preached the same fruits have been manifested, and the day a man or a woman in any of the nations of the earth, acting upon conscientious convictions, becomes a member of the Church of Jesus Christ of Latter-day Saints, no matter how highly they were esteemed before, their names are cast out as evil, and they are reviled, despised, abused, and persecuted where it can be done. These are facts known, often by very, very painful experience, to every Latter-day Saint who has embraced the Gospel where the other creeds and beliefs are dominant. And the same intolerant spirit which manifested itself to individuals in low jeers, petty annoyances, throwing rotten eggs, or beating with clubs, in a more extended, malignant, and bitter form displayed its violence in the mobbings, burnings, drivings, and merciless acts of cruelty to which the Saints were exposed in a church capacity. And it is the same spirit which to-day vents itself in traducings, malignings, abuse, and hounding on the authorities of the nation to drive us again from our homes, that our enemies may become fat on our spoils.

This thing cannot be glossed over, nor explained away by any effort of sophistry. It stands out in most glaring color, printed in our history with blood, and page-marked with the names of our martyred dead. And they who under the assumed garb of liberty pretend to be willing to accord us the possession of our inalienable

rights, while striking at them with all the force they possess, cannot be so divested of common sense as not to know that their inconsistency is as shallow as it is hypocritical. The reasons why we are so abused, hunted down, and vilified, are easily understood and can be plainly told, though they could well bear to have more said relative to them than we have space to say at present. In the first place, the struggle—for struggle it is—now going on is not for the maintenance of a certain principle, or some erratic notion or pet idea entertained by any man or men on the earth; but it is for the possession of a world; it is the "irrepressible conflict" between truth and error, which will not cease until the dominion of Satan ceases upon the earth. In this contest the powers which exist in the unseen world are engaged. The powers of darkness exercise control over the minds of many millions of the human family, and fill them with a bitter, and, to most of them, unaccountable hatred to the truth and those who have embraced it. On the other hand, the heavens are stirred in behalf of the work called "Mormonism," and the protection of the Almighty has been extended over it from the first.

We wish those who so freely vilify and abuse us, who say they only wish us to give up plurality of wives, or some other doctrine which we may believe, or they may merely say we believe, to look the matter squarely in the face, analyze their feelings, and see if they have anything like the same detestation for the wickedness and crime which they admit exist in the world, as they have for the assumed wickedness incorrectly said to exist here. Or have they made up their minds to combat light, truth, and virtue; and, while claiming the possession of upright, virtuous feelings, practically declare, with the poet's friend, "evil be thou my good?"

—*Deseret News*.

Manners are what vex or soothe, exalt or debase, barbarise or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe. They give their whole form and colour to our lives. According to their quality they aid morals, supply them, or totally destroy them.

TESTIMONY.

"That in the mouth of two or three witnesses every word may be established."—
MATT. xviii, 16.

There are two ways in which we can receive knowledge—the one by personal observation and experience, the other by the testimony of others in regard to things which we cannot personally examine or see.

The first of these modes is made use of by all men, and many have obtained great knowledge of those things with which they have come in contact, through observation and diligent examination thereof. There are many things which we are compelled to know by actual contact, experience, and dire necessity. The world is full of objects which engage our curiosity and attention, hence we obtain knowledge of many things in that way, and thus the mind of man has become enriched by a vast variety of knowledge which he has been able to acquire by his own observation and application, and thus science and art have become enlarged, and that which we call civilization has become extended. The powers by which we obtain such knowledge are the gift of God, the great Father of all, for which all good men must certainly feel grateful.

But in the second place, there are some things which we cannot personally examine, because they are beyond our reach, so that we necessarily depend upon the testimony or the evidence of others for information concerning them, and most certainly a vast amount of human knowledge is obtained in this manner, hence we are informed that "Faith is the evidence of things not seen." Now, if this sentence means anything, it means that credence and confidence in the testimony of others is faith, and that some kinds of knowledge so-called, depends upon, or is received through testimony, or the evidence of others; and more particularly does this apply to religious information, for without revelation it is impossible to obtain correct information concerning God and his laws. It is said, "No man knoweth the Son but the Father,

neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Again it is said, "This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent." Now, these sentences plainly convey the idea that it is only by revelation that we can know God, and without this knowledge no one can possess eternal life; consequently that Scripture is most emphatically true which says, "Where there is no vision the people perish," therefore the fact is plain that without revelation no man can possibly obtain eternal life.

Naturally some men are very sceptical, and will scarcely receive the smallest fact without mathematical demonstration. I have heard a person say that he would not believe the Latter-day work unless the Lord should personally appear to him, and thus reveal the fact. Others have become so prejudiced and fanatical, that they have in their anger declared that they would not be Saints if they knew the work to be true. Others again have said, if there is a God who is good and wise, who has revealed his will, he ought to have written the facts upon the sky in luminous characters, so that every one might know, and no doubt be left upon the minds of men. If men would reflect reasonably, they would see that it does not belong to man to dictate what plan the Lord should pursue, but on the contrary, to humbly find out what he has been pleased to do, and bow to his superior wisdom and judgment; and the meek and sincere man who loves the truth more than anything else, will gladly receive it under the most unfavorable circumstances, he will only wish to know that it is the truth and the mind and will of God, he will not assume to be wiser than his Creator.

Now, then, the question is, what course has the Lord pursued? Let the Bible decide—"Surely the Lord

God will do nothing, but he revealeth his secrets to his servants the Prophets." Here then is the mode in which the Lord deals with the children of men, and he has done so in all ages of the world, whenever it became necessary to reveal anything to man. We need not imagine that the Lord is a changeable being, or that he will turn round to suit the whims and fancies of foolish man; but in all cases man must yield to the plan laid down by the Almighty, or otherwise take the consequences, for disobedience brings banishment from his presence and from the glory of his power. "For the wrath of God abideth on the children of disobedience."

Having shown that it is by revelation through Prophets that the Lord makes known his will to man, confidence or belief in those servants and in their testimonies, must of course constitute faith. Paul says, "Faith cometh by hearing, and hearing by the word of God," "and without faith it is impossible to please God." Why? says the objector. Simply because without faith we cannot be saved. A benevolent being cannot be pleased with our destruction, hence he is "angry with the wicked every day." "In the mouth of two or three witnesses shall every word be established." This was the law under the Mosaic dispensation, even in criminal cases, and the hands of the witnesses were required to be first upon the head of the transgressor doomed to death. Also in making known the will of God to Pharaoh, and to the children of Israel, Moses and Aaron were two witnesses. "It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the father that sent me beareth witness of me." John viii, 17, 18. Here we have the words of Jesus declaring that the testimony of two men is legal evidence. When Jesus had been baptized, and had come up out of the water, the Father himself bore testimony to the truth of his mission and Sonship, by declaring, "This is my beloved Son, in whom I am well pleased." John testified and said, "I saw and bear record that this is the Son of God." And Jesus, after he commenced his ministry, bore

testimony of himself. When he sent out the Twelve and the Seventies to proclaim that the kingdom of heaven was at hand, he sent them two and two, and moreover, the disciples were required to "be witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Surely the law of testimony is so plain, that none need be ignorant who possess common understanding.

Now, Paul tells us "That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth." Here, then, is a declaration of Holy Writ, informing us that in a time yet future from the days of Paul, (who declared that the sound of the Gospel had gone to the ends of the world in his day: Rom. x, 18,) the greatest dispensation that ever graced the footstool of God was to be ushered in, a blending, welding dispensation, which should gather together and unite in one all things, the ancient righteous and the modern righteous, those of heaven and those of earth; and Daniel tells us of a kingdom to be set up in the latter days, which should break in pieces and destroy all other kingdoms, even a kingdom of Saints, who should take it and possess it forever. John, in the Apocalypse, tells us that an angel should bring the Gospel to preach to all nations. Isaiah says that in the last days the Lord's house shall be established in the tops of the mountains, and that "Zion shall arise and shine."

Here, then, are several testimonies given by ancient Prophets in relation to the work of the last days, which is to surpass and eclipse all others for vastness, for signs, and wonders, and mighty deeds, and manifestations of the power of God, and in the abundance of revelations that are to be given. Then the question arises, how are we to expect that this will be commenced, this kingdom set up? We reply, just as God has commenced all others. We do not expect that the Lord would commence the greatest dispensation without a Prophet, any more than the least; He is not a changeable being, but will pursue the

plan laid down in the Scriptures. "Surely the Lord God will do nothing but he revealeth his secrets to his servants the Prophets." Consequently he must raise up a Prophet to whom he can reveal his mind and will, else the Scriptures could not be fulfilled. "Heaven and earth may pass away, but my words shall not pass away, until all shall be fulfilled," says the Lord. Then, when he has raised up a Prophet, how is he to make known the truth of heaven to the world at large? Simply, "In the mouth of two or three witnesses shall every word be established?" And who is to be that Prophet, and who are to be those witnesses? We presume they will be men very much like other men, only chosen of God because they do his will and keep his commandments.

We now come to the principal point of interest—present revelation, living Prophets, and witnesses of the truth of the Latter-day work. In all ages of the world men could believe in dead Prophets without any difficulty, while at the same time they always rejected and persecuted living ones. The servants of God in this age, with all its supposed refinement, civilization, and enlightenment, meet with the same reception as the ancients, the same unrelenting opposition and bitter persecution. Light and darkness cannot assimilate—good and evil are ever in antagonism. Let us, however, compare their evidences, and examine their reception. The occurrences mentioned in the Bible are all historical, the actors have passed away, the scenes and representations are no more, they exist only on the page of history, and the witnesses are dead; mankind have only dead testimony, yet it is generally received. The Saints, on the other hand, give to the world living testimonies, not merely two or three witnesses, but thousands of them. The servants of God have encircled the earth like a flood. In every quarter of the earth the testimony has been borne, the warning voice has been lifted up. The Lord, through his servants, has called upon the inhabitants of the earth to repent, yea, "The sound thereof has gone to the ends of the world."

However, let us examine the evi-

dence a little more minutely. The Prophet Joseph was shown the plates containing the Book of Mormon, and received them by permission of the angel of the Lord. After the book was translated, the angel of the Lord appeared unto three men with the plates in his hands in their sight, and commanded them to bear testimony of the fact to all the world. They were obedient to the commandment, and their testimony, with their names attached, is published with the Book of Mormon. Twelve other persons have given their testimony that they have seen and hefted the plates, and they have given their names to the world. The Levitical and Aaronic Priesthood was received under the hands of John the Baptist personally, and afterwards the Melchisedec Priesthood under the administration of Peter, James, and John, the immediate Apostles of Jesus Christ. Joseph and Hyrum gave their testimony to the world, and then, like their great Master, sealed that testimony with their blood. Now their testimony is in force. Thus we present the testimonies of the living and the dead commingled.

When the servants of God testify that Joseph Smith was a Prophet of God, the people ask us how we know. We tell them, the same way that Peter knew that Jesus was the Christ—viz., by the revelations of God. The Savior has said, "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." "The testimony of Jesus is the spirit of prophecy." "And no man can say that Jesus is the Lord but by the Holy Ghost." Just so in relation to Joseph Smith. It is by the Spirit of the living God, which reveals the things of God, that his servants are able to testify, as did Peter of old, and their testimony is true. Moreover, they are able to bear this testimony independent of any man on earth, for flesh and blood hath not revealed it unto them, but their Father who is in heaven; and they, at the same time, promise to all who will repent and obey the Gospel in the proper spirit, that they also shall receive this testimony.

I was asked the other day, what

evidence we gave more than Mahomet? I replied, that we gave in addition to our testimony, a perfect system of religion, sustained and proved by the Bible, and brought forth by an unlearned man, who did not understand the Gospel, except as it was revealed to him, a system which has hitherto proved invulnerable, which is an evidence which neither he nor any other man could bring in favor of any other system on earth. We have the pure and true Gospel of the Son of God in its fulness, and not a man-made system. This strengthens our testimony, so as to make it doubly impregnable.

Still, how is the truth received in general? With sneers, with scorn and contempt; opposed by railing accusations, slander, reproach, lies, and the cry of delusion, false prophets, &c. Now we think if the enemies of truth had any arguments they would bring them; but the fact that they only pour forth abuse and falsehood, proves sufficiently that they have no argument, and that lies is their only refuge. It is true that some have said, you are interested witnesses. We should be fools if we were not. Were not the ancient Apostles and Prophets interested witnesses? And if we know we are engaged in the work of God, which will revolutionize the earth, and bring life and salvation and eternal happiness to the righteous, we should be worse than fools not to be interested. But I would ask, did ever any one see or hear of such a wonder? It is true that for a righteous man, some would even dare to die, and patriots might perhaps do much for their countries and families; but to find a man who would volunteer to go to hell and be damned, simply that he might be able to bear a disinterested testimony, would be a phenomenon indeed, something that the world never saw and never heard of. The secularist delights to revel in the absurdities of sectarianism, but when he comes to examine "Mormonism," he cannot find those things to gloat over, he shuts up the eyes of his understanding, and falls back upon his native scepticism, and says he cannot receive our testimony, "it is too wild, extravagant, and visionary, and contrary to

science and the views of learned and intelligent men." "The Lord taketh the wise in their own craftiness." The testimony still stands immovable, and is as great a stumbling-block to the infidel as to anyone else, he cannot penetrate it, he cannot get round it, it still stands an insurmountable obstacle, and by making the assertions above stated, he simply declares he has no arguments.

Yet this class of men is the most liberal we meet with. If the unbeliever wishes an evidence of the existence of God written upon the sky, he can find it there if he will but consider and gaze upon the beautiful rainbow in the cloud, with its resplendent and variegated colors, as a token of the covenant made with man, that He will no more bring a flood of waters to destroy all flesh. This is an evidence that He is, and that his word is sure, and of the truth of the Bible. We are aware, however, that the objector will endeavor to ignore it, by saying it is only a natural phenomenon! Again, in regard to testimony, the evidence of two respectable witnesses would be received in any civilized court in Christendom, and their testimony would be considered sufficient in any case, criminal or civil. Why, then, cannot testimony be received in behalf of "Mormonism," with its vast army of witnesses? Surely the very fact that they testify that *God lives*, that he has spoken from the heavens, that he has established his Church and kingdom in fulfilment of prophecy, ought to be sufficient to demand the attention of the world, and cause a proper and impartial investigation of the facts offered to their notice. And in addition, let them look at the self denial and devotion of those men who circumscribe the earth that all may have their testimony; encircled with difficulties on every hand, often hungry, cold, thirsty, weary, sick, and prostrated, yet still undauntedly persevering, contending with poverty and distress, and braving dangers of every kind, they cease not to do their Master's will, and succeed in bearing their testimony. However, the Lord understands his own business, and he has declared, "His word shall not return unto him void, but shall ac-

comply the end for which it was sent."

And now let me say, that the signs of the coming of the Son of Man are manifesting themselves in heaven above and in the earth beneath, distress and perplexity are troubling the nations, the fulness of the times of the Gentiles, and the destruction of the wicked are at hand, yea, the signs of the times are truly significant; "The hour of his judgment is come," and the Lord saith, "And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall

upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come."

JOHN BARKER.

FAITH AND REASON.

Very seldom has there been in the whole history of religious movements a greater confusion and mixing up of ideas, than between the two great principles of faith and reason; they being generally considered so entirely antagonistic to one another, that we behold one class of philosophers—religious, scientific, or politic—building their various schemes upon what they call reason exclusively, denouncing the principle of faith as something synonymous to superstition, as we find for instance in the teachings of Voltaire and Rousseau in France, and in the writings of a great many German philosophers; while on the other hand we notice not only the Pope of Rome condemning the philosopher Hegel for trying to prove the truth of Catholicism by argument of reason, maintaining that the Church of Rome stands on faith alone, but also countless hosts of other divines in our day fretting about the progress of natural sciences and their discoveries, as inimical to the cultivation of that faith by which their class have endeavored for centuries to lead mankind. We see here one party standing up to fight another, just as zealously defending an opposing principle, and besides that, millions of other people shifting in a compromising sort of way between them both, hither and thither.

This state of things would not only be incomprehensible, it would be altogether impossible, if these various parties in their zeal would have examined the principles they are defending, and had found that they did not possess the real article, but only its counterfeit, for the true principles have emanated from God, the foundation of all truth, and cannot contradict one another.

Faith, if the true one, must be revealed from heaven, and kept alive by constant revelation, like a river whose fountain you cannot stop without drying up the entire stream. Reason, if properly used, never starts from wrong premises, nor is influenced by prejudice, and, being itself of divine origin, must needs lead to God again. Faith comes down from heaven, and reason leads up to it.

The voice of God, or revelation, calling forth in the hearts of the honest an echo, which is faith, does not encounter reason, in its course through the souls of men, as an opposing principle, but unites itself with it as with something congenial, although subordinate, to its nature; for the knowledge of God and his word can be obtained through faith alone by revelation, and reason bears testimony to it, by showing its harmony with the eternal laws of nature and of thinking.

Therefore we all know that we cannot reason a man into the kingdom of God, either by writing or preaching; but the testimony of Jesus Christ, as revealed within our own heart, must and can be alone the starting point, showing afterwards, by arguments from Scripture and nature, the uniformity of all three. I have found in my short experience, that if a man is not willing to obtain the testimony for himself through humility, sincerity, prayer, and obedience

to the plain, outspoken commandments of God, you cannot convince him of the truth of the latter-day work, if you had even all the science and learning of this world, and the eloquence of angels at your command; and any discussion with such individuals about our doctrines, is nothing but a sparring exhibition of the smartness in argumentation of both parties, nothing more, either in its nature or in its results.

KARL G. MAESER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 28, 1867.

GOLD MINING.

It is a matter of great astonishment to the world, and especially to the people of the United States, why President Young does not encourage explorations for gold in Utah Territory. The worship of the Yellow God has become so popular, that those who do not bow before its glittering shrine are looked upon as something exceedingly singular, and very much behind the times.

While all around them are the strongest inducements to search for the shining ore, the Saints remain quietly at their peaceful occupations, cultivating the soil, developing the resources of their thriving Territory, and enjoying the comforts and pleasures of virtuous and happy homes. Gold-mining operations are carried on in all the surrounding and adjoining States and Territories, and miners with their "little piles" of the precious dust are continually passing through our settlements, yet the gold fever which has obtained such great epidemic power around, finds no congenial element through which to spread its contagion among the Saints in Utah.

Many people have imagined that the Saints were kept in bondage by President Young, and prevented from going to the mines by his tyranny; but this foolish notion is now discarded by all well-informed persons, for the authenticated statements of intelligent and responsible writers have made the fact palpable, that the only power exercised by the "Mormon" leaders over the people, is the influence of wise counsel and good example. It is perfectly true that this influence is brought to bear upon the people to deter them from joining in the excitement of their gold-hunting neighbors, and it is also true that President Young has no desire to see gold discovered at present within the Territory of Utah. This, no doubt, may appear very strange to some

especially when it is understood that cash is so scarce among the people there, that they have to resort, in their general trading relations, to the somewhat inconvenient principle of barter.

But a little reflection will show that President Young's policy is full of wisdom, and tends to promote the best interests of the people over whom he presides. Gold is not true riches. In itself it bears no comparison in value to iron. Where would be all the vast and wonderful improvements of the nineteenth century, if gold alone, instead of iron, had been brought up from the hidden depths of the earth? The weak, discordant, and miserable condition of Spain, Mexico, and other nations just tottering over national graves, demonstrates the insufficiency of gold in building up kingdoms, while the power and value of iron in promoting the greatness of nations, may be seen in those communities where it has been developed to the greatest perfection.

Gold has comparatively very little value, except that which men have attached to it as a circulating medium. It is very beautiful when manufactured into ornaments, and will no doubt be always used to adorn our persons and our habitations, but a bushel of wheat in itself is of far more real worth than a wagon load of gold. Gold will not sustain life, nor, apart from the pleasure which its beauty gives, will it tend to make life happy. Miners have perished for the lack of bread, with what they considered a fortune lying by their side. They could not eat their gold, neither would it shelter them from the chill blasts of winter. Alone on the wide prairie, or in the solitude of the mountains, how miserably poor is the man without provisions, though he be laden with the precious metal. What he has labored and toiled for, and for which he has sacrificed the solid comforts and sacred pleasures of home and ties of kindred, he would be gladly willing to give for even the scanty crusts of poverty.

In the isolated position of the Utonians, where it is necessary for them to produce among themselves the essentials for human existence and comfort, how much more precious is a spacious field yellow with the ripe golden grain, than heaps of nuggets, or sackfuls of the worshipped dust. Food must be had, but gold is a non-essential. It might be argued that possession of the precious metal would bring possession of all the essentials, because money will buy anything in the world, and money would provide the means of transport for all that is purchased. But this would effect the very opposite of that which is desired, for the object which President Young, under God, has in view, is to develop, in the people whom he has been called to lead, all the elements which constitute national greatness. One thing absolutely necessary to make them a great and a free people is, perfect independence, and that independence cannot truly be said to exist, while they do not produce among themselves all that is requisite to sustain themselves in comfort.

The search for gold begets a wild, crazy spirit in the hearts of men, which leads them to disregard the ties of brotherhood that should bind them to their fellow-men, to break loose from the wholesome regulations that are the safeguards of all communities, and to set at naught those social obligations which they are under to their country and nation. The path to national wealth and power is not paved with gold, but the elements of strength and riches lie in those things that sustain life and make it desirable. Far more wealthy is the nation which has an abundance of food and clothing, and a healthy, contented,

and increasing population, than the community whose only riches is what are called the precious metals.

Let gold be the deity before which a people bow in adoration, and all the richest joys and most holy aspirations of their being must be offered up as a sacrifice. The spirit of their devotions will be selfishness, individualism will take the place of patriotism, and personal and national improvement will perish in the fire of lust and greediness. A community of gold miners is, generally speaking, a band of men reckless, desperate, selfish, and suspicious. Human life is held in little estimation among them, and the rights of property are not so much respected as the fighting qualities of the owners thereof. The worst passions of humanity grow into frightful proportions, while the refined and lofty sentiments inspired by home companionships and family joys, are drowned in the whirlpool of baser feelings.

If gold mines were discovered in Utah, and the people were to turn their attention to mining instead of their present pursuits, how soon would their world-renowned prosperity and peace be only something to remember and long for! No doubt there is plenty of gold hid up in the recesses of those grand old mountains that surround the Saints as a bulwark; but we hope it will remain sleeping in its quiet resting places, and never peep forth to gaze upon the face of day, until the Saints have so developed the richer and more substantial resources of the country, and have become so well schooled in divine political economy, and the true object of their existence as individuals and as a people, that its coming forth will be no bar to their progress, but that the god of this world may be a servant unto them, and be used for those purposes for which the Lord designed it.

The business of the Saints at present is not to hunt or dig for gold, but to cultivate the soil, to manufacture everything that is necessary for their use, to make their habitations beautiful and full of comfort, to raise up a generation of sons and daughters who will serve the Lord from their childhood, and to do all that lies in their power to build up a kingdom that shall be full of strength, virtue, peace, and glory, while the world hurries on to its doom. And when the time comes that gold is necessary for the further extension of the kingdom, and the adornment and beauty of the temples and dwelling places of the Saints, the Lord who has guided them hitherto, will show them when and how to obtain it. President Young has frequently promised that those who stay at home and attend to their duties, will be far richer than those who go to the mines for gold. Experience has proved the truth of this with the rest of his sayings, and therefore the Saints are contented to stay in the peaceful Valleys of Utah, and enjoy the heavenly wealth of the richest earthly treasures—wives, children, and friends.

Who would exchange the paradise of home with its loved ones, and all the dear and tender emotions that stir the heart in the sweet society of virtuous companions, prattling little ones, and true hearted friends, for the noise, dangers, blasphemy, violence, excess, and revolting brutality of life at the gold mines? Let those whose hearts are set on the shining ore, hunt after it and dig for it to their heart's content, and if they succeed in gathering all they could desire, see how much joy, comfort, and peace lies in their lumps of yellow earth.

The Saints of God will, bye and bye, possess all the gold that they can wisely use. It will give them much power among the wicked, and great influ-

ence among nations, but they will not worship it, nor set their hearts upon it. Their public buildings will glitter with the precious metal, it will ornament their mansions and shine upon their tables, but its crowning beauty will be seen in the great Temple of our God, where, in rich abundance and excellent workmanship, it will be displayed to beautify his sanctuary, and make the place of his feet glorious.

THE EMIGRATION.—We learn that President Brigham Young, jun., in company with the emigrating Saints, started from North Platte on the 8th of August, and that on the 16th they were at Julesburg, all well. North Platte is about 290 miles, and Julesburg about 380 miles from the Missouri river.

OBITUARY.

We exceedingly regret having to announce the death of our esteemed brother Elder Brigham W. Kimball. We have been waiting for fuller particulars of the sad occurrence, which have not yet been received, or should have published, before, the following account from the *Deseret News* of July 31:—

“It is with sorrow that we chronicle the death of Brigham Willard Kimball, son of President Heber C. Kimball, while on his way back from his mission, and, according to the telegram received by President Kimball from his son Heber P., about 75 miles this side of Julesburg, on the Pole Creek line, at which point he was buried. Every one will sympathise with brother Kimball in this bereavement. Brother Brigham was a young man of great promise, and one whose labors had been effectual in doing much good. “He is not dead,” but gone behind the veil, there to continue the work in which he was engaged.”

CORRESPONDENCE.

HOLLAND MISSION.

Zwolle, Sep. 9, 1867.

President F. D. Richards.

Dear Brother,—It ever affords me infinite pleasure to report myself and labors, and make those who are placed over me in the Priesthood acquainted with the progress of the work of God under my charge. In the first place I wish to say I am well, and the brethren laboring with me are enjoying most excellent health, for which we feel grateful to God our heavenly Father, the giver of every good.

Brother Holling and I left Gorinchem last Wednesday morning for this city, to meet with the Elders in pri-

vate council, agreeable to your communication to me, and yesterday (Sunday) the 8th inst., we carried out your counsel to us to the very letter, and we had an excellent time together. The God of the Prophets was with us, and our hearts burned within us, and were made glad in contemplating the things of the great latter-day kingdom, and the enjoyment of the rich fruits of the good Spirit of our God, for there was a mighty outpouring of the Holy Ghost in our midst. All present were renewed with an unction from above, and expressed a perfect willingness to listen to the counsel of God's servants, and exert

themselves to break through the thick crust of tradition which encircles this people, and to penetrate the false doctrines of this priest-ridden land.

We are busy sowing the Gospel seed, broadcast, to both rich and poor, high and low, whether it ever takes root in their hearts or not. We have distributed nearly one thousand copies of the Voice of Warning, and between two and three thousand tracts, through the provinces of North and South Holland, North Brabant, Zeeland, Utrecht, Gelderland, Overijssel, Friesland, Groningen, and Drenthe. In about one month more, we shall dispose of all the books we have, and if the Lord does not open a door within that time for us, I do not know what course we shall pursue. I shall trust alone in the Lord and his servants for wisdom to dictate me in my duties.

In the morning brother Holling leaves this place for Gorinchem, to acquaint himself with the language, and brother Lammers returns to Amsterdam, to labor in that city. Brother Van Steeter and myself expect to go into the interior of Overijssel, Drenthe, and Groningen, to make known in those provinces the wonderful things which are transpiring with God's people, and the fulness of the everlasting Gospel.

Two persons have been baptized in the city of Leeuwarden, Friesland,

since I last wrote to you, but still we are without a home. We must leave the result of our labors in the hands of God, for Paul may plant, and Apollos may water, but God alone can give the increase. May the Lord wake up the honest in this wicked nation, to a sense of their situation, that they may heed the message of salvation which is delivered unto them by the servants of God, (without money and without price,) and increase their desires to gather out from old Babylon before she falls to rise no more.

The one thing needful contained in your last letter came safely to hand, for which I thank you kindly, and I should have responded sooner, but I thought I would wait till after our Conference of the Priesthood, and communicate both under one head. Your absence on the arrival of my letter has not inconvenienced me, for your reply was just in time. The brethren with me all join in kind love to you and the brethren in the office, and we pray God to bless you, and all associated with you in the Priesthood, who love the cause of Zion.

I am, as ever, your most obedient servant and brother in the new and everlasting covenant and Church of Jesus Christ of Latter-day Saints,

FRANCIS A. BROWN.

NEW POSTAL ARRANGEMENTS BETWEEN GREAT BRITAIN AND THE UNITED STATES.

The following notice was issued by the General Post-office, London, Sept. 16:—"On the 1st of October next and thenceforward the entire postage, British and United States combined, chargeable on newspapers posted in the United Kingdom addressed to the United States of America, and whether forwarded by British mail packet, by United States' mail packet, or by private ship, must be paid in advance, instead of the British postage only as heretofore, and no further charge will be levied on their delivery. The following is the postage required to be

paid, and this payment must be made by means of postage stamps:—For each newspaper duly registered at the General Post-office for transmission abroad not exceeding 4oz. in weight, 2d.; for every additional 4oz., 2d. On and from the same date book packets and packets containing packets or samples of merchandize may be forwarded from the United Kingdom to the United States of America, by British or United States' packet, or by private ship, at the following rates of postage, which must be paid in advance by means of postage stamps:—

For a packet not exceeding 4oz. in weight, 3d.; above 4oz. and not exceeding 8oz. 6d.; every additional 4oz., 3d. Those rates of postage comprise the whole charge to the place of destination, unless the packets contain any article which is liable in the United States of America to a Customs' duty."

The following has been prepared at the Post-office Department, Washington, U.S. :—

Whereas article five of the new postal convention concluded between the United States of America and the United Kingdom of Great Britain and Ireland on the 8th day of July, A.D. 1867, provides that mailable matter, including printed papers of all kinds, maps, plans, prints, engravings, drawings, photographs, lithographs, sheets of music, and so forth, and patterns and samples of merchandise—including seeds and grain—shall be transmitted by either office at such charges not less than three pence in the United Kingdom, or six cents in the United States per four ounces on books, packets, and patterns, or samples of merchandise, and under such regulations as the despatching office may from time to time lay down. And whereas the provisions of the said article are to be carried into effect in each country on the 1st of October, A.D. 1867:

It is hereby ordered, That the rates of postage to be levied and collected in the United States, on and after the 1st day of October, 1867, upon international newspapers, printed matter, and other postal packets enumerated in the said article, posted in the United States, and addressed to the United Kingdom of Great Britain and Ireland, shall be as follows :—

Newspapers and unsealed circulars, two cents each.

Pamphlets and periodicals over two ounces in weight, and other printed matter (except books), including printed papers of all kinds, maps, plans, prints, engravings, drawings, photographs, lithographs, sheets of music and so forth, four cents per four ounces, or fraction of four ounces.

Books, six cents per four ounces, or fraction of four ounces.

Patterns and samples of merchandise, eight cents per four ounces, or fraction of four ounces.

And it is further ordered, That the regulations to be observed and enforced in the United States with respect to printed papers of all kinds, and other postal packets enumerated in the said article, shall be the following, viz :—

First.—The postal charges herein established must in all cases be fully prepaid at the office of mailing in the United States, by means of United States postage stamps affixed outside the packet or its cover. If not so prepaid the packet cannot be forwarded.

Second.—Newspapers, circulars, pamphlets, periodicals, books, or other printed papers, including maps, plans, prints, engravings, drawings, photographs, lithographs, sheets of music, &c., must be wrapped or enveloped in covers open at the sides or ends, so as to admit of the enclosures being removed for examination.

Third.—No newspaper, pamphlet, periodical, or article of printed matter, (other than book packets) may contain any word or communication, whether by writing, printing, marks or signs, upon the cover or wrapper thereof, except the name and address of the person to whom it is sent, the printed title of the publication, the printed name of the publisher or vendor who sends it; or, in case of newspapers or other regular publications, when sent direct to subscribers from the office of publication, the printed date when subscription expires. It must not contain a letter or any communication in writing or other enclosure.

Fourth.—No book packet may contain anything that is sealed or otherwise closed against inspection; nor must there be any letter, nor any communication of the nature of a letter, whether separate or otherwise, unless the whole of such letter or communication be printed. But entries, merely stating from whom or to whom the packet is sent, shall not be regarded as a letter.

Fifth.—No book packet must exceed two feet in length, or one foot in width or depth.

Sixth.—Any book packet which is

not open at the sides or ends, or has any letter or communication in the nature of a letter written on it or upon its cover, cannot be received or forwarded in the mail, and it is the duty of Postmasters, whenever they have ground for suspecting an infringement of any of the above conditions, to open and examine book packets, patterns, samples, or other postal packets posted at or passing through their offices.

Seventh. — Patterns or samples of merchandise must not be of intrinsic value, which rule excludes from the mails all articles of a saleable nature, or whatever may have a market value of its own, apart from its mere use as a pattern or sample, or where the quantity of any material sent ostensibly as a pattern or sample is so great that it could be fairly considered as having on this ground an intrinsic value.

Eighth. — No packet of patterns or samples must exceed twenty-four inches in length, or twelve inches in breadth or depth, or twenty-four ounces in weight.

Ninth. — Patterns or samples must not bear any writing other than the address of the persons for whom they are intended, except the address of the sender, a trade mark and numbers, and the prices of the articles.

Tenth. — There must be no enclosures other than the patterns and samples themselves. The particulars which are allowed to be furnished under the preceding resolution must in all cases be given, not on loose pieces of paper, but on small labels attached to the patterns or samples or the bags containing them.

Eleventh. — Patterns or samples must be sent in covers open at the ends, so as to be easy of examination. Samples, however, of seeds, &c., which cannot be sent in open covers, may be enclosed in bags of linen or other materials, fastened in such a manner that they may be readily opened for examination.

Twelfth. — Patterns, samples, or other packets containing liquids, poisons, explosive chemicals, or other articles likely to injure the contents of the mail bags or the person of any officer of the Post-office, are positively excluded from its mails.

Thirteenth. — The laws and regulations of this Department, which exclude obscene books, pamphlets, pictures, prints, or other publications of a vulgar and indecent character from the mails of the United States, are also to be enforced with respect to books, pamphlets, pictures, prints, or other publications of like character addressed to the United Kingdom or other foreign country.

Fourteenth. — Letters, newspapers, pamphlets, periodical, or books, posted in the United States, and addressed to the United Kingdom, may be registered at the office of mailing upon payment of a registration fee of eight cents in addition to the ordinary postage charges, both of which must be prepaid. But the reduced registration fee of eight cents on letters will not take effect until the 1st of January, 1868.

Fifteenth. — Newspapers or other kinds of printed matter, book packets, patterns, and samples of merchandise, originating in the United Kingdom and addressed to the United States, will be received in the United States fully prepaid, and must be delivered free of charge to the party addressed at the office of distribution in the United States.

Article five of the aforesaid convention also prescribes the following specific regulations to be observed and enforced in each country, viz:—

Neither office shall be bound to deliver printed papers, the importation of which may be prohibited by the laws or regulations of the country to which they are transmitted.

So long as any customs duty is chargeable in the United States on the importation from the United Kingdom of any of the articles enumerated above, such customs duty shall be leviable in the United States, and the proceeds shall accrue to the United States Treasury.

Except as above, no charge whatever shall be levied in the country in which international newspapers, book packets, and patterns or samples of merchandise are delivered.

Postmasters are instructed to levy and collect in advance, on and after the 1st of October, 1857, the rates of postage as fixed by this order on the

different kinds of printed matter and other postal packets herein enumerated, observing strictly the regulations herein established with respect to each classification of the same.

So much of the new convention as relates to international letters exchanged with the United Kingdom will not take effect until the 1st of January, 1868, and in the meantime the postage charge on letters will continue, as at present, at twenty-four cents per

single rate of half an ounce or under. But on and after the 1st of January, 1868, the single rate of postage on international letters will be reduced to twelve cents.

The offices of exchange on the side of the United States are New York, Boston, Philadelphia, Baltimore, Portland, Detroit, Chicago, and San Francisco.

ALEXANDER W. RANDALL,
Postmaster-General.

SUMMARY OF NEWS.

In the New Factory Act just issued, a Jew who closes his factory till sunset on a Saturday, is to be allowed to keep it open after sunset till nine o'clock for females and young persons to work till that hour.

A sort of congress of schoolmasters, numbering two thousand, from all parts of the empire, including Hungary, has just been held in the Redouten-Saal of the Imperial Palace at Vienna, sitting three successive days to discuss a variety of questions concerning the improvement of their position and the efficiency of their work.

MONSTER BLAST.—On Tuesday, a monster blast took place at Mr. Savin's works at Lanymynech. The particular locality chosen by the manager for the mine was about twelve yards from the edge of the perpendicular face of the quarry, of a fearful depth to look down upon. Here a shaft was sunk into the flinty limestone, 60 feet deep, from the bottom of which, at an obtuse angle with the shaft, inclining towards the face of the rock, a chamber was cut 7ft. long, 5ft. wide and 4ft. high, for depositing the powder weighing one and a half ton (3,360 lbs). In about 16 minutes from the time of igniting the fusee a volume of smoke issued from the rock, and an upheaving and opening took place, then a crash, and eight or nine thousand tons of limestone had been thrown down, and probably half as much shattered and loosened.—*Oswestry Advertiser.*

A TOWN DECIMATED BY CHOLERA.—It is now twelve days since the last case of cholera occurred (says a letter from Albano), and the Albanese are beginning to recover from the panic into which they were at first thrown by the sudden and unexpected outbreak of the epidemic. The mortality has been fearful. In the summer season, when the town is full of visitors, it may count 8000 inhabitants, but the ordinary population is between 6000 and 7000. Now, the visitors fled almost to a man upon the first alarm, so that the disease committed its principal ravages upon the ordinary inhabitants of the town, of whom it carried off, according to the municipal register, 775. There is hardly a house but has lost an occupant, and I believe not a family but has been bereft of one or more of its members. In some cases whole families have been swept away. Up to the present (Sept. 12) Gensano and the other villages are shut against us. When anybody approaches the "cordoni," or barriers, he is asked where he comes from. If he can prove that he comes from any other place, he is allowed to enter, but if he comes from Albano he is fumigated and conducted by a man with a gun in his hand through the principal street of the town and shown out at the other side. Upon no pretence is an inhabitant of Albano permitted to enter a house in any of the surrounding villages. The Zouaves, who behaved so handsomely in the thick of the epidemic, have gained golden opinions among the Albanese, and some golden medals from his Holiness.